



Iust if there be within i.
theyz parische a Parson, Vicar
or Curat, resident continual-
lie vpon his benefice and cure,
doyng his dutye there as he is
bound to do in al things, espe-
cially in preaching, saying Ma-

tins, Mass, and Euensonge at due tyme, chri-
stening, visiting the sick, buryeng, and doyng
al other such like, and whether he hath solemp-
nized Matrimonie, the bannes not duly before
asked, or haue celebratzed the same, or other di-
uine seruice in any oratorie or priuate chappell
not allowed nor licenced so to do by thordinary
or other sufficient auctorite in that behalfe.

Itē whether the said Parson, Vicar, or Curat,
haue been heretofore maried or no, & if he
continue with his woman or either of them sus-
picionslye doo resorte to other.

Item whether within the said parish there be ill
openly or secretly any maried priest, or any wo-
man heretofore maried to a priest, and whither
they be suspected of any euell rule and euel con-
uersation or no, and who be noted to be the sup-
porters, mayntainers, fauourers or bearers of
them in any wise.

Item whither ther be within the said parish iii.
any that doth maintayne or vphold the opinion
that priestes and religious persones may law-
fullye be maried and continue together.

Itē whether there be within your parish any v.
prieste that taketh vpon hym to serue the cure,
not being before examined and allowed thereto

A.ii, by

by thordinary, and whither the said priest hath
in the tyme of the late scisme here in the realme
preached heresy or euil doctrine, and not recan-
ted the same, or doth not now preache and sette
forth the true doctrine of the catholike church,
and also pray for the three estates of the catho-
like churche, and especiallye for the Kynge and
Quenes Maesties, and also whither prayinge
for the thyrd estate, they do name Purgatorye.
or no.

Item whither there be wthin the sayde pa-
vi. rish any that do obstinately persist and stande
in any heresie or hereticall opinion, or be suspec-
ted of erronious and false doctrine or a fauorer,
mainteiner or aider of any erronious or hereti-
call person or persones, or of any heresies or her-
eticall opinions, or nougthy doctrine.

vii. Item whethir you knowe or haue heard say
of any person or persones wthin your said pa-
rish, that hath kept, or at this present doth kepe
any hereticall, nougthy, or sedicious erronious
booke or bookes, especially englysh testamente
or Bibles falsely translated, secretlye or other-
wise, and whither ye haue any suspectes there-
of.

viii. Item whyfher ye knowe or haue hearde of
anye Prynters or Bookesellers wthyin youre
Pariche that hathe solde, or nowe dothe sell or
keepe anye the sayde hereticall, naugthy, or
sedicious booke or bookes, letters or wrytyn-
ges, and whyfher ye haue anye suspectes there-
of.

ix. Item whyfher ye knowe or haue hearde saye
of.

of anye person or persones wþin your Parishes
that wþllynglye or obstinately doþe neglecte
or refuse to make theyr confession to the Priest,
and to receyue absolution and penaunce at hys
hande for hys offences, or obstinately or wþl-
lynglye doþo refuse to receyue the **S**acrament
of the **A**ltare, or extreme **U**nction, in extreme
daunger of lyckenesse, or to heare **M**asse, or to
come to hys Parishes Churche, or refuse to go
on **P**rocession, or to take **H**olywater, or other-
wyse doþo myslise them selues in breakynge the
Rytes and **C**eremonyes of the Catholique
Churche, specially in fastynge on the Ember
dayes and other dayes by the Churche special-
lye appoynted, or in prayinge, or other such
lyke.

Item whþther ye knowe or haue hearde of
anye person or persones wþin your Parishes
that haue murmured, grudged or spoken direct-
lye or indirectlye agaynste the **M**asse, or other
ecclesiasticall seruice, vsed or commaunded in
the Churche, or againste anye **S**acramentes or
Sacramentalles of the same, as holye breade,
holye water, ashes, palmes, creping to the crosse,
holye Oyle, and **C**hrisme, bearinge of Palmes
or **C**andelles, buryinge of the deade, or praying
for them, speciallye in sayinge of **D**iriges and
Commendations, or in usinge anye other lau-
dable or Godlye **C**eremonye or usage of the
Churche.

Item whþther there be within your Parishes xi.
anye that doþe fauoure, or is suspected to re-
cept or receyue any noughty person or persones
especialy.

especially to rede the english seruice, vsed in the time of king Edward the sixte, or the booke of Communion, or anye booke prohibited or forbydden to be redde or taught, or to set forth any nougtye opinion or doctrine.

xii. Item whither there be within the sayde parish any priuie lectures or sermones, or other deuises, or anye vnlawfull conuenticles or assemblies.

xiii. Item whether there be within the sayde parish any, that at the sacring time of the Masse dothe hange downe theyr heades, or hyde them selues behinde pillers, or turneth away their faces, or departeth out of the churche, because they woulde not looke vpon the blessed sacrament of the Aultare.

xiv. Item whether ye knowe or haue hearde saye of any persone or persones within your parish that haue committed Lollardie, as in eatyng of fleshe at dayes and times forbydden or otherwise, practising or allowwinge anye the opinions of the Lollardes.

xv. Item whither there be within the sayde parish any person, man, woman, or childe, being of sufficient age and discretion that can not saye theyr Pater noster, Ave Maria, and the Crede.

xvi. Item whither there be within your parish any schole master or scolemastresse that do teach Chilidren to rede, write, sing, or play, not beyng first examined and admitted thereunto by thos dinarie or his sufficiēt Deputie, and whither the said scolemaster and scolemastresse be sound in religion, and of honest lyuing and discrete bchā
uiour

uiour, causing theyr scholers to fast, to praye, to come to the church, and to do theyr duties ther, specially in hearing Mass and other diuine seruice, and whither they teache them to helpe the Priest to Mass, and to saye their Pater noster, the Ave Maria, and the Crede with De profundis for all Christen soules, and whither the scholes, especially being comynen be faithfully and diligently kept or no.

Item whither there be within the sayde parishes any that do absent them selues willynglie from the churche, loosinge Mattins, Mass, or Cuensong, or anye parte thereof, and whither there be any suspectes upon Sondayes or holy daisies colorable to absent them selues frō theyr owne parish church, and to go into the countrie vnder pretence to see theyr house and the state of theyr thynges there, hearynge diuine seruice in no place.

Item whether you knowe or haue hearde of any in your pariche, that haue bene, or is a scold or a slaunderous person of his neighbours, or a sower of discorde and debate betwene partye and partie, especially betwene man and wyfe, or the parentes and theyr children, or any suche like, or that hath inuented, bruted, or set forth any rumours, false or sedicious tales, or sclaunderers, or of any makers, bryngers in byers, sellers, readers, keepers, or conueyers of anye un lawfull letters, booke, or wrytinges, stirringe or prouoking sedicion within thys realme, or of any theyr ayders, counsaylours, abbettors, procurers or mayntayners therem.

Item

xix. Item whither ye know or haue heard of any within the sayde parish that haue geuen occasion to moue or sturre vp any devision, strife, contention or sedition, especially betwene the king and Quenes maiesties and their Subiectes.

xx. Item whether ye knowe or haue heard saye of any concelementes, contemptes, conspiracies, false rumors, tales, sedicions, misbehauours, slauderous woordes, bruted or spred by anye person or persones against the King and Quenes Maiesties, or either of them, or agaynst the quiet rule and gouernance of theyz subiectes or realmes.

xxi. Item whither the Patrones and other ha- uing aduowsons of benefices haue sincerly, fru- ly, and iustly presented in due time, and in good order an able Clerke to the benefice vacant, not suffring the said benefice long to remaine with- out a Pastor or Curate.

xxii. Ife whither you know of anye Patrones or other, hausing aduowsons that haue directly or indirectly practised, couenanted or agreed with any person or persones before the presentation or after, to haue anye summe of money for the same, or any other profit, commoditie or plea- sure in anye wise vnder anye colour or conuey- ance, what so euer it be.

xxiii. Item whither ye know any Patrones or o- ther, hausing such aduowsons or any other per- sone that of his owne priuate authoritie and pleasure haue pulled downe any Church, chap- pel, or other ecclesiastical buildinge, or haue ta- ken away the lead, belles, ornamentes, goodes, or landes

or landes of the said places, or anye of them, or
spoyled anye of the same, or haue conuerted the
tithes, profites, commodities, reuenewes, and
possessions of anye of the same to his owne pri-
uate and prophane vse.

Item whether ye knowe or haue hearde of xxliii.
any Parson, Vicar, or other, hauing ecclesiasti-
call promotion, that hathe made alienation of
suche thinges as perteyned to his Parsonage,
Vicarage, or spirituall promotiō, or let the same
to farme, without licence of his Ordinarye, and
if he so in anye the premisses haue done, what
it was, when it was, and by what authority or
warrant it was done.

Item whither the churche of your parishe be
nowe vacante or no, who is the patronē therof,
how long it hath bene vacant, who doth receiue
the fythes, oblations, and other commodities
thereof, during the sayd vacation, and by what
authoritie, and in what estate the sayde churche
is in.

Item whither within the said parishe there
be any womā that doth exercise thoffice or rōme
of a Midwyse, not beyng before examined and
admitted thereto by thordinary or his sufficent
deputy, or whither there be any woman, hauing
bene a priests wife or suspect of heresy, that is a
common keper of women lying in childebed or no.

Item whither the said Midwife haue here-
tofore bene, and now is catholike, faithfull, dis-
creete, sober, and diligent, ready to helpe euerye
woman trauelyng with childe, as wel the poore
as the riche.

xxviii. Item whither the said woman or any other
comming to such trauelling do vse any Witches-
craft, charmes, or vnlawful prayers or inuoca-
tions, or do omit or alter the lawdable rytes and
ceremonies accustomed and vsed of antiquitie.

xxix. Item whither the said midwife or other wo-
man deneth or letteth the newe borne childe to
be brought to the church , and to be duly, reue-
rently and orderly baptised, and the mother to
be duly and accustomably purified.

xxx. Item whither any woman by them selues or
by the sinistre counsell of other, haue after their
own fantasies purified them selues or done any
thing therein contrary to the law, ordenaunce,
and custome of the catholike church.

xxxi. Item whither the Churchwardens of your
parishe haue and do prouide all thinges necessa-
ry and requisite to be had in your church, accor-
dynge as hathe bene accustomed wythin thyg
realme of Englande, before the time of the late
schisme in the same.

xxxii. Item whither within your said parishe there
be a roode and a roode loft, hauing the Images
of Mary and John, & lightes before the same,
and whither in the Lent season there be a coue-
ting for the saide Crucifixe decentlye prouided,
and whither there be any lightes vpon the high
Altare, and whither there be an Image of the
patrone of the church or no.

xxxiii. Item whither there be any Inventory made
and kept of the church goodes, and a boke con-
cerning the regestringe of those that are baptis-
zed, married, or buryed.

Item

Item whither the vestimentes for the priests xxxiiii.
and other ministers, and al the ornamentes for
and about the altar, be kept clene and sufficient-
ly repayzed and maunteined, and whither there
be any thing lacking or no, and whither there be
a comely pice to kepe the blessed sacrament in &
upon the high Altar, and whither there be any
light burning before it, especially in the time of
diuinz seruice, and whither the blessed Sacra-
ment be carryed decentlye and devoutlye to the
sicke, the Clerke goynge before the Prieste in a
surplesse with lighte in his hand, and a little sa-
cring bell ringing.

Item whither the church or chauncel of your xxxv.
parish be in ruine or decay, and in whose default
or negligence the same is.

Item whither there haue bene or be anye le- xxxvi.
gacies or gyftes made for the repayryng and
mayntaunce of your church, or of highwaiers,
finding of the poore, maryenge of poore May-
dens, or anye suche like, and the same not payde
and aunswered accordanly.

Item whither there be any man within your xxxvii.
parishe, that besides his wyfe keepeth inconti-
nuently any other woman, or any woman which
besides her husband taketh or useth with any o-
ther man, or whither any man doth put awaye
his wife, or any wyfe doth withdrawe her selfe
from her husband, not beyng lawfullye before
diuorsed, and beyng lawfullly diuorsed, whither
anye of the parties duringe the life of the other
do mary or no.

Item whyther ye knowe of anye man that xxxviii.
25. ii. hath

hath two wifes liuing, or of anye woman that
hath two husbandes liuing, no lawful diuorce
beyng made betwene them.

xxxix. Item whither you knowe of any vsurers, or
of any bawdes, man or woman, or of any other
vicious and notable offendours and breakers
of Gods holye commaundementes, and of the
godly orders, lawes, and lawdable customes of
the holy catholike church in any wise, especially
vpon Embryng or fasting dayes, or vpon Song
dayes or holydayes.

xl. Item whither the church or churchyard hane
bene violated, poluted, or suspended in any ma-
ner of wayes, especially by effusion of blood, vio-
lently made or done in the same.

xli. Item whither anye dothe take vpon hym to
ministre the goodes of any that is deade before
the Testament be proued, or administration to
him by thordinary dulye committed, or doth let
the Testament or last wyl in anye wyse to be
fulfilled.

xlii. Item whither suche as can not reade vpon
the booke, haue euerye one of them a payre of
beades, and doo vse the same devoutly and ac-
cordingly.

xliii. Item whither anye Minstrels or anye other
persons do vse to syng or say any songes or di-
ties that be vncleane or vile, especially against
any of the vii. Sacramentes, or against any tha-
rites and ceremonies of thys Churche of Eng-
lande, whyche is a notable member of Christes
catholike churche.

xlviii. Item whither any do depraue or contempne
the

the aueroritie or iurisdiction of the Popes holynes, or the sea of Rome, or do let the processe of anye Archbyshoppe or Byshoppe, or of anye of theyr deputies.

Item whither any playes or Interludes not ^{xlv.} being first examined, allowed, and approued by thordinary, are vsed at any tyme, especiallye in the Lent, or vpon Sondais or holydais, espe-
ciallye at the tyme of diuinne seruice, and wheth-
er any other byle or lewde pastimes at any of
the sayde times, are in anye wyse vsed or accu-
stomed.

Item whither there be any that doth vse to ^{xlvii.}
bye & sel vpon the sundayes or holydayes, or do
vpon those dayes kepe open theyr shoppes, Ta-
uernes, Alehouses, or victualyng houses, espe-
cially in the tyme of diuinne seruice,

Item whither ye haue procured or consented ^{xlviii.}
in any wyse, that duryng anye part of the Ser-
mon made at Paules Crosse, there shoulde be
rynging of belles, playing of Children, cryinge
or making lowde noylse, rydinge of horses, or o-
therwyse, so that the Preacher there, or his au-
dience was troubled thereby, and if ye haue not
so procured or consented, whither haue you yet
to the best and vittermoste of your power ende-
uored your selfe to let such ringinge, playeng,
cryeng, and noylse, that the said Preacher might
the better doo his duty, and the audience be the
better instructed and edified.

Item whither ye do know, or crediblye haue
heard that within any part of the citye of Lon- ^{xlviii.}
don there hath bene any set fables kept for such
as

as woulde thyfher resorte to eate and dynke,
and whither it be not vsed at the said tables to
haue Diner and Supper vpon the ffryday and
Embyng dayes, and all other dayes, al-
well within the Lent time as with-
out, or whither there be at the
saide tables any flesh eas-
ten at times pro-
hibited.

(.)

F I P I S.

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